# Tuba-Pacifica:

## *Seasonable Præcautions, whereby is sounded forth a Retreat from the War intended between England and the United-Provinces of Lower* GERMANY.

By GEO: WITHER, a Lover of *Peace*, and heartily well-affected toward both *Nations*.

*Nimis Cautela non nocet.*

Matthew 5. 9.

*Blessed are the Peace-makers, for they shall be called the Children of God*

ANNO. 1664.

Imprinted for the *Author*, and are to be disposed of rather for *Love* then *Money*.

# TUBA PACIFICA,

## Sounding a *Retreat* from the *War* intended between *England* and the *United Provinces*.

An Ancient *Emblem*, relating to the said *Nation*.

*Si Collidimur frangimur*,
If we knock, we are broke.

AN *hour is come*, in which must be renew'd
That *Work*, which I have hitherto pursude;
And, I to utter what I have to say,
Will take the *Xue* that's offer'd whilst I may,
In hope that they, whose Prudence can discern
Those things which their well-being do concern,
Will hear and heed them, e're it be so late
That *Premonitions* will be out of date:
For, *Opportunities* may slip away
To morrow, which are offer'd us this day;
And 'tis all one to *Wise-men*, whether *Strangers*
Or *Friends*, premonish them of likely dangers,
Or, whether unto them, *Alarums* from
A *Sibyls*, or a *Roms-born Trumpet* come.
To me there are but two wayes known, by which
Men may speed well or ill, grow poor or rich;
To wit, by prosecuting *Good* or *Evil*,
By cleaving close to God, or to the *Devil*.

And, they are two such *Master-ships*, that, neither
Is pleas'd with him, who serves them both together,
Because, what is endeavour'd for the one
Obstructs what for the other shall be done.
Presuming therefore, you depend alone
On him, whom I serve, thus proceed I on.
A *common Fame* Reports there will be *War*
Betwixt the *English* and the *Hollander*
And, by their *preparations*, I conceive
We may with probability, believe
It will be so. Their many panick Fears,
Their groundless hopes, their bitter Scoffs and Jeers,
Cast on each other, are plain *Symptoms* too,
Of what, in likelihood, they mean to do.
We likewise, by the Truths and by the Lies
Which to divide them wicked men devise,
And, whereby such *Partakers* on both sides
Augment that hatred which still more divides,
May fear, as well as by their other deeds,
The *mischief* will go on, as it proceeds,
Untill the power doth rest in GOD alone,
To undo, what is wilfully misdone.
But, that, which most confirms it, is the *sin*,
The *Crying Crimes*, that both continue in
Without Repentance: For, among the rest
These I enumerate are not the least,
(Nor any whit abated, since GOD made
The late *Breach* up, which them else ruin'd had)
Such, as their bragging vaunts of that frail strength
Which will destroy their foolish hopes at length;
The confidence, the sottish vulgar gathers
From Ships and Armies, long hair, Muffs & Feathers;
Their hot contestings which shall have the hap
To wear the greatest *Bauble* in their Cap.

Or,

Or, whether 'twill at last, be brought to pass,
That th' *Asse* shall ride the *Man*, or *Man* the *Asse*.
These, and some other things, that are perceiv'd
Now acting, or about to be contriv'd,
Have made me, with small difference to deem
Most of them are as mad as they do seem.
And, *is it even so?* must you now lash
Each other, and your *earthen Pitchers* dash?
Must you, that have so long been *Friends*, now knock
Untill you into Potsherds quite are broke?
None taking heed or care how to prevent
That *mischief* which appeareth eminent,
And was presag'd about the nintieth year
Now past, by this your well known *Emblem* here?
Have you not one among you, rich or poor,
So wise as he, whose Counsel heretofore
Preserv'd a *City*, and did then receive
The same reward, which men in this age give
For such-like services? Hath neither, place
A *man* so prudent as that *Woman* was
Who rais'd the siege from *Abel*, by her wit,
When *Joab* with an hoast beleagur'd it?
But, are you all of wisdom so bereft,
That, no *Expedient* seemeth to be left
Whereby to act untill the sequels are
*Ignoble Peace*, or a *destructive war*?
If it be so, from whence could it proceed
But from your failings both in word and deed?
From sordid *Avarice*, *Pride*, and *Self-will*,
Inticing *Fleshly Lustings* to fulfil?
For, these deprave the Judgments of most *Nations*;
Cause them to fall away from their *Foundations*,
Then, fly to *Refuges* patcht up with *Lies*,
Seek *Power* and *Riches* by those vanities

Which mulciply *Oppreſſions* and increaſe
*Confuſions* to the ruine of that *Peace*
They might enjoy: For, then their ſtrength conſiſts
In, and by thoſe *corrupting Intereſts*,
Which will ingage them to ruſh further on
In their Oppreſſive ways long ſince begun,
Till they grow deaf to all that can be ſaid
To make them of their juſt deſerts afraid.
And ſhould they then, their *crooked paths* forbear,
Moſt *private Tradings* at a *non-plus* were;
Yea all thoſe *Incomes* whereupon depend
Their *Formal Grandeur* would ſoon have an end.
For, many thouſands, who did vaſt Eſtates
Get and uphold, by cheriſhing Debates,
By mulciplying and delaying long
Vexatious ſuits, to many a poor mans wrong,
Would think themſelves undone, if ev'ry *State*
Their *Courts* of *Juſtice* ſhould reduce to that
For which they were ordain'd; and Tyranny
Would want fit *Tools* to bring to ſlavery
The *common people*. Very few know how
They may to GOD and their *Superiours* now
Perform their duties, and not both diſpleaſe
Or th' one or th' other; For, what is by theſe
Commanded, is not ſeldom, either quite
Repugnant, or obliquely oppoſite,
As they Interpretations of them make
Who to be Judges of them undertake.
Yea, thoſe Profeſſions, and thoſe Trades whereby
Moſt live, are ſubject to ſuch vanity
That honeſt men are difficultly able
To uſe them with a *Conſcience* warrantable.
It is no eaſie matter to deviſe
What would become of all thoſe *Butter-flies*

Who

Who flutter up and down in *Princes Courts*,
If their oppressive *Projects* of all sorts
Were took away; and what case were they in
Who at this day do live upon the sin
Of one another? But they'l be supply'd
What ever to the *Publick* shall betide;
And at the last, (although their Friends they seem)
Destroy those *Governments* that nourish'd them,
Unless, according to what's *just* and *true*
Themselves they modulize, with speed, anew;
Which, *how*, and by *whom*, that might well be done
Were an *Expedient* worthy muzing on.
Perhaps, if you did seriously take heed,
How this concerns you, and what would proceed
From such a *Constitution*, you might know
From whence the *quarrellings* between you flow,
And how to reconcile those differences
Which now increase your dangers and expences.
Perceive you not, that your Prevarications,
Your Falshoods, and your gross dissimulations
With GOD, and with each other, so provokes
His anger, who on all mens actions looks,
That 'tis impossible you should have Peace
With *him*, your *selves* or *others*, till you cease
From provocations, and bring forth such fruit
As with a *real Reformation* suit,
And with those *Churches* which are truly *Christs*?
Yea, that your hopes will fail, though flattering *Priests*
Do promise peace, and impudently too,
Perswade, that GOD is pleas'd with what you do?
Observe you may, by what ensues thereon,
How, GOD abominates what is misdone
In managing the *Mysteries of State*,
And heeds what is in secret aimed at

By

By *fair pretendings*; and how, they thereby
So long have sought themselves to fortifie
That, most men are inclined to believe
*Left Good is meant, when sweetest words they give*;
And that they have forgot on what conditions
Or, to what end God gave them their *Commissions.*
Know you not, that a *Spirit of delusion*,
To bring upon you merited confusion,
Was Licensed to go forth and delude
Those *Prophets*, by whose counsel are pursu'd
Unrighteous Actions, that you may be sent
On Voyages like that which *Ahab* went?
Are your eyes wholly blinded? heed you not
That, such another *Spirit* is begot
'Twixt *you*, and 'twixt the *People* ev'ry where
Within your several Borders, *here* and *there*,
(And at this time as active) as was that
Which GOD permitted to infatuate
*Abimelech* and *Sichem*, till it had
Destroy'd them; all their Counsels frustrate made,
And brought upon both *Parties* that reward
Which for blood-thirsty persons is prepar'd?
If these things you have heeded, be not still
By those deluded who intend you ill;
But, wake out of your deep security,
And from that *Trance* wherein you seem to lie.
Consider seriously, what you intend;
E're it begin, think well how it may end;
What an intollerable heavy load
'Twill lay on most at home, on some abroad,
What *Treasure*, and how much *blood* will be spent;
How, both your Countries will be thereby rent
And shatter'd, beside, what not yet fore-seen,
Is likewise possible to intervene.

From

From them, who watching to enjoy the ſpoil
By your contendings, laugh and jeer meanwhile;
Which to prevent, I found out this *Retreat*
From that *War*, wherewith you each other threat.
I nothing aim at, or deſign to do
But what I know GOD hath inclin'd me to,
And which you too, may know, if you well weigh
What I have written, with what I might ſay;
And, I believe, that man (who ere he be)
Who ſhall obſtruct what's offer'd now by me
Shall thereby ſuffer as one who withſtands
The mercy he intendeth to both Lands.
With nought I charge you, but what ſo one or th' other
Is ſingly guilty of, or both together;
Nor ought wherero, unleſs you ſcared are,
You in your ſelves a witneſs do not bear:
For my part, I ſhall neither gain nor looſe
By *Peace* or *War*, or by that which enſues;
Becauſe, he that on GOD his whole heart ſets,
Will be the ſame, what ever he permits.
I love both *Nations*, truly wiſh them well,
And therefore ſhall not any thing conceal
That may concern your ſafety, though with ſcorn
My *Premonitions* you ſhould back return:
Permit me then, to ſpeak a word in ſeaſon,
*For, ſometimes, he that is a Fool ſpeaks reaſon.*
Though *Joſeph* was a ſlave in deep diſgrace,
A Priſoner more neglected then I was,
In my late Thraldome; (no whit leſs in danger
By falſe Accuſers, becauſe, more a *Stranger*;)
A *heathen King*, diſdained not to take
Good Counſel from him, when he reaſon ſpake
Though he in him, no more of GOD could ſee
At firſt, then you at this time do in me.

I, no ſuch *Revelations* will pretend
As give no warrant on them to depend
Save his own word who tells them; neither ought
Adviſe, but *Truths*, which GOD himſelf hath taught
As well to *you* as *me*, by his known *word*,
Or by the *Olive-branch*, or, by the *Sword*.
His *Juſtice* or his Mercy, which have ſpoke
That oft, whereof you little heed have took.
To fright you, no *predictions* I will fain
As many do, pumpt out of their own brain;
Nor ſpeak in Riddles, nor ſuch things declare
As you cannot without crakt patience hear,
If I may but that freedom have to ſpeak,
Which *harmleſs Fools*, and *licens'd Jeſters* take.
As *Moſes*, from a principle of *Love*
Said unto thoſe two *Iſraelites* who ſtrove,
So ſay I unto you who diſagree;
Wrong not each other, for, *you brethren be*
By *Nature*; yea, by Grace too, ſo profeſt;
Be therefore *Chriſt ans*, or be *men* at leaſt.
Like barbrous heathen wherefore ſhould you ſtrive,
And by *diſſention* to your ſelves derive
A mutual Plague? Act that which is deſign'd
By them who to deſtroy you are inclin'd,
And, probably, can no way elſe effect
That *miſchief* which their Malice doth project?
Conſider what Advantages you had
By *concord*, how ſafe thereby you were made;
What you profeſt when you agreed together;
VVhat heretofore, you have been to each other;
How ſtrengthned, and how pow'rful you became
VVhilſt your *Deſigns* were in effect the ſame;
To your *Allies* how helpeful; and to thoſe
How terrible, who dar'd to be your Foes;

Even

Ev'n when the pow'rfulst of your *neighbouring Nations*
Seem'd so assured of their expectations,
That their *Sea Forces*, in a proud bravado,
VVere termed an *Invincible Armado*;
Till GOD befriending you did with one puff
Bring down their Pride, and blow their Malice off.
Power, wealth, and honour, ever since that day
He, likewise, heaped on them, many away,
VVhilst you continu'd Friends, though you had many
Backslidings and defects as gross as any.

As to your outward welfare, all things, yet,
To prosper, GOD doth graciously permit.
Some of you, have by loosing all, got more
Then ever they enjoyed heretofore;
Some other, though of all, no less bereft
Are twice as rich as they, now nothing's left,
By having thereby learn'd to prize that most,
VVhich being gotten never shall be lost.
And, they who this *worlds wealth* do more desire
Have means enough their longings to acquire.
The chiefest *Forraign Trade* to you is given
In all the *Realmes* and *Countries* under heaven.
Your *Ships* are numberless, your *Merchants* more,
And richer, then the *Tirians* heretofore.
Your *ware-houses* are stor'd by your Commerce
VVith all things precious through the *Universe*;
For which you were envyed by all those
VVho either seem'd your *Friends* or are your Foes.
Your *Naval Forces* if you timely might
Perswaded be sincerely to unite,
In *Righteousness*, would ballance all the rest
Between the *Orient Indies* and the *West*
And both the *Poles*, enabling you to give
Those Laws to all men, who by *Trafick* live,

VVhereby, there might, for all, sufficient *Trade*
In *safety*, and with *equity* be had;
VVithout which, whatsoere you shall obtain
VVill prove but an unprofitable gain.
And, (which is more considerable, far,
Then all your honours, power and riches are)
GOD, hath among you, sown the *seeds of Grace*
More plentifully then in any place:
Below the *Sun*: his *Plants* refreshments wanting
Though set in *blood* and *Fire*, at their transplanting
Into your *Borders*, so well thrived there
Ev'n then, that millions from them sprouted are;
And, more from them continually shall sprout
In spight of those who seek to root them out;
Yea, though you by your folly forfeit those
Advantages which he on you bestows,
For their sakes, whom some of you do revile
Oppress, and from their native Lands exile.
For, GOD hath made your *Countrie*, to become
The strongest *Bulwark* in all *Christendom*,
Both against GOG and MAGOG *cover'd Foes*
And such as openly, the Saints oppose;
That, *saving Truth* and *sincere innocence*
Might thereby be preserv'd from violence;
Especially, from their hate, who pursue
The precious seed of *Christ* in *them* and *you*,
By *Antichrist ian wiles*, which hatched were
In your own *wombs*, and nursed up now are
By seeming Friends, who hide their fallacies
VVith gaudy *vails*, and vain *formalities*,
Untill the souls for which they traps prepare
Are hunted unto death, or to their snare.
These *Ingineers*, within your bosomes lie,
And, what their chief aims are, no doubt have I,

Think

Think on these things, and whether 'tis from me
Or from God, that you minded of them be;
For, what I had to write when I begun
I knew not; nor shall I know when 'tis done
What, by my *Prompter*, I was mov'd unto
Untill I read it over as you do,
To see what is of God in ev'ry line
As if those *writings* had been none of mine.
When GOD, by despicable *means* and *men*,
(As he to do is pleased now and then)
Speaks to a *King* or *Nation*, it doth carry
A shew of somewhat extraordinary
To be consider'd on with serious heed,
And it importeth somewhat to succeed.
When waving men train'd up in learned Schools
He speaks to them, by those whom they count fools,
Makes others (as of old some Prophets were)
Actors in things that scandalous appear
To most Spectators, yea, ridiculous
To sober men (as oft of late with us)
Rendring them *signs* unto their generation
Of what's to come; 'tis worth consideration;
(Especially when injuries and scorn
Are patiently with sober stoutness born,
For conscience sake) and all men, truly wise
(Although such *dispensation* fools despise)
Are deeply sensible, of what on those
The ignorance and hate, of some impose,
To whom, it will be manifest ere long,
That, they have injur'd those, to their own wrong.
If yet you know it not, how be it known
That, by the power which is on you bestown
To be on all occasions, whilst you have it
Employed for his honour who first gave it)

You were intrusted, and inabled so
As you have been, not your own will to do,
Or, that you to exalt your selves above
Your Neighbours, GODS donations, might improve
Into such an exorbitance of power
That, at your pleasure, you might them devour,
Oppress your Brethren, and advantage them
VVho Adversaries are to *you* and *him*:
For, they were given to preserve their Peace
VVho, under you, in love and righteousness
Desire to live; the same *Faith* have profest,
And by *Usurping Tyrants* are oppress;
VVhich *Grace* if you shall turn into oppression
Or wantonness, will hasten your perdition.
Make many of your truest Friends grow sad
And me, who of your welfare should be glad,
Be forc'd my work to close (in imitation
Of *Jeremiah*) with a *Lamentation*.
You will but give your foes just cause to laugh
To see you quarrelling for straw and chaff
VVhilst they get opportunity to burn
Those Granards down, whereby the precious corn
Might be preserv'd, wherewith your bread of life,
May be supply'd, if you desist from strife.
VVho can assure you that the provocations
Whereby, now very many in both *Nations*
Exasperated are, will not afford
Fit opportunities by your discord
Some such contrivances then to project
And prosecute, as prudence may suspect?
For, though what Faction moves mad men to do
VVill ruine them at last, so 'twill you too.
VVhat, men who have good consciences will shun
VVill by men without consciences be done.

VVho

VVhen God shall let them loose, or call together
All sors of sinners to correct each other,
'Tis likewise possible, that many things
Pretended causes of your quarrellings
If they were well examin'd would be found
Meer scandals raised without real ground,
To make misactings on both sides appear
(By *Aggravations*) greater then they were.
For, in both *Nations*, there is such a Rabble
(By their ill manners much more despicable
Then by their *Fortunes*) who, for servile ends,
In hope of profit, (or to make them friends
Of those whom they sought to exasperate)
Did some misactings much more aggravate
Then there was cause; and so, that which was bad
VVas by their falshood, more offensive made:
This, hath been kindling 'twixt you many years
A smothering Fire, which now to Blaze appears,
But hitherto these had not power to blow
The flame so high as they have rais'd it now:
For, GOD did but permit them for *probation*
And though it was of long continuation,
Hath so your wealth increas'd, that as 'twixt *Lot*
And *Abraham*, it now hath strife begot.
GOD, *by his grace, direct you to a course*,
The *consequents* thereof may not be worse.
Your *force united* hath been heretofore
A terrour to the vassals of that *Whore*
VVhich rides the *Beast*: yea, often such a dread
To her, when she at highest bore her head
That, she's inrag'd to see you have so long
Against her *Sotteries* continu'd strong;
Though to supplant you she laid many a *Train*
Which had not then contrived been in vain,

Had

Had you been so divided as this day
You are, or as perhaps e're long you may.
But *Unity* did make you so *compact*
A *Body*, that her *wiles* could not distract
Your prudent Counsels, neither from your course
Divert you by her *cunning*, joyn'd with force:
This, by *experience* found, she doth begin
To work upon you by another *Gin*
Which will extend to many far and near,
Who deem they thereby unconcerned are:
For, they who foolishly themselves now flatter
That they by fishing in your troubled waters
Shall get *Advantages*, will be bereaved
Of those expectancies, now preconceived:
For, that which follows, be it what soere
Will further GODS designments, but not their:
And, though you may by folly, loose your ends,
She shall not bring to pass, what she intends.
If she by this *Division* break your power,
She thinks that she shall easily devour
The *scatter'd Churches*, which in hazard lie
Within the limits of her Sovraignty:
Then, those that stronger are (though more remote)
Assoon as opportunities are got
To practice on them, by the force of *Arms*
Or, by the power of her besotting *Charms*:
And if they take effects, her work is done,
Untill GODS *Counter-work* shall be begun
Who, though mans working with him he expects,
Shall no advantage lose by their defects
Who give Advantages unto his Foes,
By trifling that away which he bestows,
To do him service. But, they shall become
Partakers with *Apostates* in their doom.

That

That grand *Impostris* now resolves to play
*Divisions*, making all those whom she may,
Dance to her *Fiddle*; and to bring about
Her purposes, hath very little doubt:
For, as a wasted Candle when it sinks
Into the greasie socket (and there stinks)
Sends greater flashings forth, and blazeth more
A little while, then any time before;
So, she doth now, with her whole force persue
The mischief she hath long design'd for you:
And, not much wanting seemeth to compleat
That, whereupon her heart hath long been set;
For, to that end, were sent forth before hand,
Her *Emissaries* into ev'ry land,
With *Dispensations* (as occasion haps)
To make use of all courses, *forms*, and *shapes*;
And these have into all *Societies*
All *Constitutions* and *Fraternities*,
(Divine or Civil) all Affairs, Relations,
And Interests, what ever in both *Nations*,
Screw'd, such a *party*, that chief sway they carry
In things divine, civil, and military:
So, that, as once it was prophanely said,
Should GOD stand *neuter*, till her game were play'd,
She would prevail against you, at this time,
Because, no aid shall be withheld from them
Who malice you, nor any furtherance
Her *power* and sinking *Throne* to readvance
Which *Antichristian* confederates can add,
Or, from prophanest persons may be had.

Be therefore heedful that by your dissention
You make not seizable her ill intention
By trusting to the Complemens of those
Who are her *assistants*, and your secret foes,

And (as you oft do) *speak fair*, but to deceive
That they without suspicion may contrive
Your whole destruction, and recover power
To re-enlarge their *Babylonian Tower*.
Which, is this day as truly their design,
As those thoughts, whereon, now I think, are mine.

*Blest let them be who seriously endeavour,*
*To reconcile you; cursed, they who sever*
*Whom GOD hath joyned; For no outward curse*
*To any can befall, that will be worse*
*Then that which will in likelihood betide*
*To those two Nations if they long divide;*
*But, they who of the breach most guilty are*
*The greatest burthen of that curse shall bear.*

I am no Person who confederates
With *home-bred male-contents*, or *Forraign states*
Either to get revenge for wrongs received
Or that some gain may be thereby derived
Unto my self: For, whatsoere it be,
That which best pleaseth GOD, best pleaseth me;
And having no designments of mine own
Can wait with patience till his will be shown.
I, being one who having oft fore-seen,
And fore-told things that have fulfilled been,
Endeav'ring to prevent the prosecutions,
Of wicked actions and rash Resolutions,
Am by a power which I dare not oppose
Once more stir'd up, to preadmonish those
(As heretofore) who now seem rushing on
In that *Career*, as other men have done,
Which endeth unto that end which befell
To those, who sleighted, what I did fore-tell:
And, I to speak again must not forbear;
Vouchsafe therefore to mee a patient ear,

Be

Be wary, that your *Avarice* and Pride,
Prove not to be a motive to divide
At this time, though when you divided last
Your likely hazards were soonover-past,
And plagues remov'd ere any penitence
Had testifi'd remorce for your offence,
Lest, greater evils follow, and the trouble
Removed then, returns upon you double.
For, *Nations* to expose to wars unjust
Meerly to satisfie a *private Lust*,
And those inforce the greatest weight to bear,
Who no way guilty of transgressing are
Of that which in a *War* ingages them,
Is questionless, a *sanguinary crime*
From which, no temporary *priviledge*
Can vindicate, before a *Righteous Judge*:
But, it will bring down Vengeance in due season
From him whose *Justice* cannot be call'd *treason*
Although your *High Priests*, and some others too,
The boldness may assume to term it so.
If wrongs be done, let all good means be us'd
To judge between th' Accuser and Accus'd
E're sentence pass; and do not then prolong
Due recompence to them who have had wrong;
Lest by delaying what you should restore,
Instead of righting him, you wrong him more.
Ere *battail* you begin, let peace be offer'd,
Accept a good *expedient*, when 'tis proffer'd.
Remit small faults where you find *penitence*:
Upon the same terms, let the great'st offence
Be pardoned also, when the perpetration
Of wrong, exceeds all means of expiation;
In that, you'l imitate the King of heaven
Who often hath such *Crimes* to you forgiven.

Make not the *Sword* your Umpier, till you see
A remedy, no other way can be.
Your just Rights to preserve, do what you can,
But, fight not to inslave another man;
Nor venture your own Countries to inflame
That you may get a fruitless aiery fame;
Much less to grasp a *power*, which when acquir'd
Will in your hands, be like *Granados* fir'd;
Yet, to avoid the mischief and the Curse
Of *War*, make not a Peace that shall be worse.
Nor when you are at rest provoke his wrath
Who, quietness to you vouchsafed hath,
By cheating them of their just expectations
Who truly wish the welfare of both *Nations*,
Adventuring their persons and estates,
To save what to your *interest* relates;
And then intrusted you with their defence,
Thereby, but as a *second consequence*.
If you would keep Rebellious men in awe,
To ev'ry one his *birth-right* due by Law
Preserve impartially; and unto none
Deny that which is due to ev'ry one;
Lest, whilst abroad ingaged you become
In warfare, there may be worse fraies at home:
For, that *Allegiance* which is in all Lands
'Twixt *Prince* and *People*, upon two feet stands,
So, that if th' one fails in what it should do,
In equity, so will the other, too;
Men who are much oppressed against reason,
Will not much fear to act what you call *Treason*;
And, then, from questioning, on whom there lies
The greatest guilt; small profit can arise.
Which way soever, therefore, GOD shall daigne
To make you Friends, and give you *Rest* again,

With

With moderation, and with Justice use
That *Mercy*; for if you the same abuse
This, without question, will ensue thereon;
Both, shall one way or other be undone.
The *conquer'd* shall inslaved be; and they
Who conquer, be made slaves another way.
Make not your *Rest* to be a *snare* or *Stale*
As Fowlers do, to catch Birds there withall.
Nor means, your selves with such vast power to arm,
As helps not so much, to do *good*, as *harm*;
For GOD will heed it, and you shall be caught
Ev'n in those Traps, which your own hands have wrought,
And as old *Rome* was you shal be at length
Orewhelm'd and destroy'd, by your *own Strength*.

To mine own Countrymen, I'le write or say
Nought at this time, which any justly may
Apply to them alone, lest, some once more
May terme it scandalous as heretofore.
Or call me *Libeller*, for being bold
To tell them *Truths* (although in season told.)
I, Have, so often in particular
And so long, time been their *Remembrancer*
With small regard (except from such as do
Love *simple Truth*, and suffer for it too)
That, I to them, will nothing mention here,
Save that in which, an equal part to bear
Both *Nations* may be said, without my blame;
Because, thereby, I somewhat hopeful am
To raise thence an *expedient* to escape
The being caught again, in my old *Trap*.
But I'le apart, a word or two express
To our *Dutch Neighbours* in true friendliness.

Remember what of old the *English Nation*
Hath been to you; and with how much compassion

They, your Protection timely undertook
When you extreamly by the *Spanish yoke*
Oppreſſed lay; and whether the purſuing
Of thoſe things which are at this preſent doing,
May not at laſt reduce you back to that
Deplor'd condition, or a worſe eſtate;
And bring you once again, inſlav'd to lie
Beneath ſuch an unbounded *Monarchy*
As you abhor: Your *Senators* are wiſe,
They in their heads, I know do bear their eyes
And if they be not hoodwinckt, need by none
Be minded, what ſhould be conſider'd on:
Yet ſince but men, let them not be offended
With what is by a *ſtranger* recommended
Unto their ſerious heed, and let my *caution*
Be acceptable unto your whole *Nation*.
Conſider, whether all they who pretend
Your *Country*, *Cauſe*, and *Intereſt* to befriend
May not more complemental prove then real,
When time ſhall bring their Friendſhip to a tryal,
And be as falſe to you, as you have ſeen
Moſt *States* and *Princes*, often to have been
Unto each other, though aly'd by *blood*,
By *Aides* in times of need, *Leagues*, *neighbourhood*,
And all ingagements whatſoere, which might
Deviſed be, them, firmly to unite.
Think, whether ſuch have not a *party* now
Among you, which as things to ripeneſs grow,
Will help improve them, to ſet up a *power*
Tending to their advantage more then your:
Yea, whether, you already may not ſee
That, ſome to ſuch a purpoſe, active be,
This day among you; and, take timely heed,
That, what you would prevent, may not ſucceed.

*Ill words corrupt good manners*; and I hear
That, you no ſcurrile language do forbear
VVhich either heighten may the indignation
And fury kindled in our *Engliſh Nation*,
Or, make them to be hated of your own,
As if you wholly reſolute were grown,
So to *divide both*, that by no endeaver,
They might be reconcil'd again, for ever.
This fault, which to the *vulgar* I impute
VVill queſtionleſs produce a poiſonous fruit,
And, therefore, though I truly may confeſs
My *Countrymen* have not offended leſs,
In that kind (and may peradventure take
Occaſion from theſe *Lines*, a change to make
Within themſelves) I, heartily intreat
Both you and them, his love to imitate
VVhoſe doctrines we profeſs, and bridle more
Their rude tongues, then they have done heretofore
That, from good words, there may at laſt proceed,
True *reconcilement* both in *Word* and *Deed*.
Of one thing more, put you in mind I would
(VVhich now to your remembrance bring I ſhould)
VVere I not hopeful you oft minde it ſo,
As it becomes you, and repent it too,
And that, we ſhall give mutual ſatisfaction
For ev'ry ſcandal and injurious action,
On either charged, for which, to make even
'Tis in our power; the reſt muſt be forgiven.

*Lord GOD, vouchſafe thy mercy to theſe Lands*
*And, if with thy good pleaſure it now ſtands,*
*The Plagues for their demerits due, to turn,*
*That Peace with Grace united may return,*
*Before the madneſs of this Generation*
*Hath fruſtrated their means of preſervation.*

*By* Judgments, *and by* Mercies *interwove,*
*By chastisements in anger and in love,*
*By threatnings and by gentile invitations,*
*Thou, to reclaim us from prevarications*
*Hast oft assaied; adding unto these*
*Whisperings in secret to our consciences;*
*Spoke to our ears by* men, *unto our eyes*
*By* Apparitions *and by* Prodigies:
*Yea, whilst I'm writing this, there doth appear*
*A Blazing Star within our hemisphere,*
*Aswell unto our neighbours as to us*
*Made visible: And wherefore Glares it thus*
*With an Aspect so dreadful at this time,*
*But, to point at, and forwarn us and them*
*Of some approrahing mischief, whereof heed*
*Is to be taken by us, with all speed.*
*Lord, let us not, still obstinate remain*
*Rendring (as heretofore) all quite in vain,*
*That's* seen, *or* said, *or* done, *till none for ever*
*By* Word, *or* Deed, *our safety shall endeaver.*

That time is not yet come, I'le spend therefore
In hope of good success, a few words more,
And, look to be excus'd if I shall thrice,
VVrite that, which I have writ already twice;
For, neither can hard flints or knotty blocks
Be shap'd without reiterated strokes.
Why should you quarrel? what are now your wants?
But, *Grace* and *Faith* to use well what GOD grants?
The World is wide enough, the Seas have room
Sufficient for your Ships to go and come:
*Expedients* will be found which may procure
An honourable peace that will endure
VVithout a disadvantage unto either
If to make proof thereof you joyn together.

Impa-

Impartial *Iustice* brotherly compassion
Love, meekness, piety, humiliation
Faith, prayer, penitence, with such like things
Are those, whence wealth, and peace, and honour springs
To them who will perswaded be to do
To others as they would be done unto;
As jealous to redress a neighbours wrongs
As in that which to their own ease belongs;
As forward, an *oppressed* man to hear
As cruel *Tyrants* to afflict him are,
And could forbear intruding on GODS right
A setled peace thereby enjoy they might,
Without fear; yea, without a just suspicion
Of Treason, Insurrections or Sedition.
And, they whom you distrust, will be more true
Then they, in whom you trust, shall be to you,
If you endeavor to contract a *peace*
And keep it, by unfeigned righteousness
Although such *mediums* are but scoffed at
Or sleighted, by most *Administers* of *State*.
But, such a *Blessing*, never can be got
Or kept, by that whereon most Nations dote.
The constitution of whose Government,
Are made according to such *presidents*
As *Jeroboam* left, and lost thereby
That *Kingdom* which on his posterity,
Should have been fixt, had he not counsel took
From *flesh* and *blood*, and Gods advice forsook.
Not those men, whose Advantages are least,
Or most, shall thrive, but they who use them best;
Make GOD alone their *Refuge*, and contend
That *envied strife*, in blessed peace may end.
'Tis not your carnal policies, or forces,
Your Forts, Ships, Armies, Guards of men & horses;
Your fair pretending what was never ment,
Your heavy *Taxes* beyond president,

Your flattering *Panasites* or your *Buffoones*,
Your roaring *Hectors*, and your *Pantalones*,
Or Oaths inforced, or great Brags and lies,
Nor their complyings whose Hypocrisies
Are much depended on, that will effect
Those Conquests and those Triumphs they expect
Who boast before their Armour is put off,
And, at the weapons of the spirit scoff:
For, what by *vanity* may be obtained
Shall thereby, be devour'd assoon as gained.
You have betwixt you (as imply'd before)
Half of all *Forraign Tradings*, if not more.
Your many *Manufactures*, are become
*Staple commodities*, that bring you home
Three times as much in value every year
As those things, which among you growing are
Amounted to unwrought; and you are grown
As rich in Forraign wares as in your own.
The *Seas* have been your *Fish-ponds*, and afford
Enough to make both rich, could you accord
And both, alike were frugal. Means of *Trade*
Is in a thousand places to be had,
Which to imploy you will sufficient be,
When you like *Christian Brethren* shall agree,
Or, but like *moral men*, nay, if but so
As many *Infidels*; and some Beasts do.
And, GOD and Natures Laws, would you direct
Aright, if them you did not wilfully neglect.
Make your *own Will* a Law, and were inclin'd
To that, which hath corrupted all *Mankinde*,
Rendring what for mans real weal was given
The greatest outward Plague on this side heaven.
So wilfully pursuing your own wayes
For your self-ends; that he who doth not praise
Your folly, or with silence pass it by,
Is thought no *Friend*, if not an *enemy*.

And

And, to reprove *Vice* is become a Crime
Judg'd Capital among you at this time.
If you consider these things as you ought,
(And shall not be displeas'd to hear them brought
Thus bluntly to remembrance) I have hope
I may still scape the *Gallows* and the Rope
For speaking Truths in season, unto them
Who, their well-willers causelesly condemn:
And, from their *Native Countries*, banish those
For whose sakes, GOD hath kept them from their foes,
Waiting with *long-long-suffering*, when to him
They will return, that he may turn to them.
This you may do; And I have hope of it:
For, GOD is resident among you, yet.
His *Candlesticks* are not from you removed;
Within your *Borders*, of his best beloved
Are many thousands, for whose sake, he hath
Remembred *Mercy*, in his hottest *wrath*.
Good Laws you have; some, likewise, who profess
And practise them, in *truth* and *righteousness*
Though from your *first Love*, you are fallen much
And, your defects are at this present, such
As in the seven *Asian Churches* were
When first the *Mystery* was hatching there
Which now ore-spreads the world: you have not that
Comply'd with, but, the same abominate;
And therefore, that you may return to him
GOD hath premonish'd you as he did them,
Expecting that you better should improve
Then heretofore, his patience and his love,
Lest else, you speedily may be bereft
As they were, of what, yet appeareth left.
A *moral Charity* retains a place
Among you, though grown colder then it was.
You have a *form of GODliness*, whereon
If you depended not as you have done,

That, which *essential is*, would more have been
Improved, and the *power*, thereof more seen.
Among your many *Vices*, blended are
Some *Vertues*, which, if you would take more care
To cherish, God would such assistance give
That they should, for the future better thrive.
Though you have multiply'd prevarications
By many carnal, grosse abominations,
And, are with *Jezabel* (that Sorceresse)
(Who counterfeits herself a *Prophetesse*)
Open Confederates; some of you hate
Her *Heresies*, and *their*, who imitate
The *Nicholaitans*: God, now therefore
Hanges forth to you a *Flag of Truce*, once more,
(Into a *Comet* form'd) and sets it there
Where, it, at one view, may to both appear;
That you might speedily and joyntly, do
Through *Fear*, that which *Love* could not win you to.
For, though the *Wisards* of preceding Ages
And, some now deem'd no *despicable Sages*,
Think, these prodgious *Meteors* called Stars
Are constituted of such *Characters*
And *shapes*, as do undoubtingly fore-shew
What things particularly will ensue,
(Because such *consequents* have often been
Observed, they are much deceiv'd therein.)
There's no such vertue proper to their natures;
For, they are only serviceable creatures
Employ'd by *Providence*, to such an end
As we by *fired Beacons* do intend,
When an *Invasion's* threatned; They declare
In general, that *foes* approaching are;
Stir up the *Nation* to a timely heed
But, who their Foes are, what *plagues* will succeed,
How long they will continue; upon whom
They first will seize, at what time, they will come;

Or

Or such like things by them we cannot know:
For, they no more then *Beacons* can fore-show.
So, this late *Exhalation* doth portend
Some *Judgment* on offenders will descend
Ere long, to make them watchful, and prepare
To do those duties which expected are;
But, in particular presignifies
Nor *this*, nor *that*; nor any terrifies
Who more desires to know, how by GODS grace,
To *do his will*, then *what will come to pass*.
He that is so affected, seldom fears
The influence of *Comets*, or of *Stars*;
Whereas, they who in folly are benighted
Oft, with a harmless *Glow-worm* are affrighted.
Thus far, my mind I have once more expresst
And hopeful am, ere long to be at rest
From all my Labours; for, my life, almost,
To bring this seasonably forth, it cost.
But, some perhaps will now say, *what is he*
That your *Remembrancer* presumes to be?
To those, I make this answer; I am one
Who stands instead of such a *Block*, or *Stone*,
As *Charity* did set up heretofore
By high-way sides, and sometime at each door,
To save men from the violent approaches
Of drunken Horse-men, Waggons, Carts & Coaches,
And in that service, often are abused (bruised,
Curst, broken, crackt, hackt, cut, slasht, knockt, and
By those, who stumbling on them, heedless are
To what good purpose they were fixed there.
And, if this be my Lot, I as I may,
Will bear it, as I have done till this day.
For, that which follies hath to many seem'd
Hath by much wiser men, been well esteem'd;
And, I despare not, though confused noises
Should at this time drown and confound the voices

Of sober men: For, when the raging *water*
Doth loudest roar; *winds*, make the tacklings clatter,
Ruffle the sails, and keep the greatest bustle,
The *storm* is peirced by the *Boat-swains* whistle;
So that all heedful *Mariners*, thereby
Perceive whereto their hands they should apply.
So, likewise, though the Rumor of that *War*
Which many hope for, and as many fear,
With other such confusions, as our sad
Distractions at this present thereto add,
Will make these *Lines*, a while, of small regard
With many, and with difficulty heard;
They shall, ere long, by some, with good respect
Be entertain'd, and have good effect;
For, dayes will come wherein, that, shall from them
Be eccho'd forth, which all will not contemn;
And, from whence, at the last, a *Voice* will come
That shall out-sound the ratling of a *Drum*;
Yet fright no soul but that mans, who depends
On *carnal weapons*, and hath *carnal ends*.

*Præcautiones ænigmaticæ per omnes personas ac terminationes, Modi Imperativi declinatæ, numero singulari & plurali.*

| | |
|---|---|
| Cave M B R. & E D. | Cavete V. |
| Caveto A, Caveto B. | Cavetote A. |
| Caveat P.P.P.P. & P. | Caveant O. |

*Jam qui rident Ha, ha, he,*
*Mox clamabunt. Heu, Vah, Va.*

*Caveamus ergo, ac Amemus, ni perimus.*

*A COROLLARY.*

Some think, I, an *Apology* may need
For daring thus to bid my Friends take heed;

And,

And, so perhaps I may; For, not long since,
I suffer'd for as blamless an offence;
And, heretofore, informed was of ONE,
Who said; that to be totally undone
Much less displease him would, then if that he
Should from undoing, be preserv'd by me;
And, shortly after (with no little shame)
That, which he might have scapt, upon him came.
I hope they wiser are, whom, to *take heed*
I now advise and that they'l better speed.
What e're succeds; *Praise* will to GOD belong,
And of the *Saints*, this shall be then the Song.

*A* Hallelujah, *alluding to the* 150 Psalm.

*Come praise the* LORD, *come* praise him
*Where Saints assembled are,*
*As hee's* Almighty praise him
*His Righteousness declare.*
*In his* excellings praise him
*With Trumpet and with Flute,*
*With Harp and Psaltery* praise him,
*With Viol and with Lute,*
*Let nothing that can* praise him
*Inactive be; or mute.*

*Upon the Timbrel* praise him
*In songs his praise advance;*
*Upon the Organs* praise him
*And praise him in the Dance;*
*On tingling Symbals* praise him
*That, make the loudest noise*
*And let each crature* praise him
*That sense or breath enjoys,*
*Yea, let privations* praise him
*Although they have no voices.*

The

*The Mystical sense of what is literal explain'd by the Metaphorical and Allegorical contexture of the preceding Hymn, in the Original Text, according to the Authors understanding thereof, is as follows.*

BY the *Sanctuary* is meant the Congregations of the *Saints*. By the *Firmament of Gods power*, the unchangeableness of his Almightiness. By his *mighty acts*, his unresistible Justice. By his *excellent greatness*, his Mercy, which is said to be over all his works, and his most excellent Attribute. By the *Trumpet* or *Flute*, we are exhorted to praise him in our martial expeditions. By the *Psaltry* and *Harp*, in our spiritual rejoicings. By the *Kool* and *Lute* in our corporeal and civil recreations. By the *Timbrel* in those actions which are of a spiritual and natural mixture. By the *Dance* in all those things wherein we move together, and counteract apart, by deeds, words, and dissenting opinions; for in a *Dance*, are various motions, sidings, turnings, returnings, and movings all one way. By *Ten stringed Instruments* and the *Organ*, the faculties of our souls and the members of our bodies. By *Cymbals*, and *loud Cymbals*, the internal breathings, and external ejaculations of the heart and voice in prayer and praising God. The last two lines of both the foregoing *Stanza's*, consisting of ten a piece are but a Supplement to my *Paraphrase* of the 150 Psalm, and not found in the Original. This is in brief my private judgment, not totally excluding the Sense and Interpretation of other pious men.

FINIS.